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ANTONIM SO'ZLAR VOSITASIDA QADRIYAT VA BAHONING IFODALANISHI

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Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti instituti mustaqil
tadqiqotchisi

ANNOTATSIYA

Antonim so'zlar vositasida insoniyat uchun muhim hodisa va holatlardagi qarama-qarshiliklar, kishilarning ichki dunyosidagi ziddiyatlarning nomlanishi tilning aksiologik tomoni bilan uzviy bog'liq. Maqollarda qadriyat va baho, ko'pincha, antonim so'zlar bilan ifodalangan. Mazkur tadqiqot ishi aynan shu vositalar tahliliga bag'ishlanadi.

Kalit so'zlar: aksiologiya, antonim, antinomiya, antisemiya, qadriyat, baho, subyektiv baho, til, aksiologik leksika, paremiya, maqol.

EXPRESSION OF VALUE AND AVALUATION THROUGH ANTONYMS

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ABSTRACT

The use of antonyms to describe important events and situations for humanity, the naming of contradictions in the inner world of people, is inextricably linked with the axiological side of language.

Keywords: axiology, antonyms, antisemia, value, evaluation, subjective evaluation, language, axiological approach, axiological lexicon, paremia, proverb.

KIRISH

Butun dunyo o'zaro bir-biriga qarama-qarshi munosabatlardan iborat sistemaga ega. Ya'ni hodisalar o'rtasida oppozitsiya mavjud. Qarama-qarshilik borliqdagi asosiy mezonlardan bo'lib, olamni anglashda mazkur kategoriyaning o'rni beqiyos. Falsafiy nuqtai nazardan har qanday hodisaning o'rganilishida uning qarama-qarshi tomoni ham ahamiyatga ega.

Qarama-qarshilik kategoriyasi borliqning asosiy mezonlaridan biri sifatida doimo olimlar diqqat markazidagi hodisalardan biri sifatida e'tirof etilgan. Uning tildagi ifodasi, asosan, antinomiya nomi ostida talqin qilinib, bu haqda ko'plab monografik ishlar maydonga kelgan.

ADABIYOTLAR TAHLILI VA METODOLOGIYA

Jumladan, rus tilshunosligidagi L.A.Novikov, V.A.Ivanova, N.Miller kabi tilshunoslarning ilmiy izlanishlari shular jumlasidandir. Turkologiyada ham antonimlar haqida bir qancha maholalar yozilgan, darsliklarda dastlabki umumiy ma'lumotlar berilgan bo'lsa-da, mazkur mavzuga bag'ishlangan monografik asarlar 1970-yillar davomida maydonga kela boshladi. Birinchi navbatda qozoq tilidagi antonimlarni maxsus o'rgangan Musin [1] hamda ozarbayjon tilidagi antonimlarni tahlil qilgan Talibov [2]lar tomonidan yaratilgan tadqiqotlarni ko'rsatib o'tish maqsadga muvofiqdir. O'zbek tilshunosligida esa antonimiya hodisasi haqidagi ilk ilmiy qarashlar S.Mutallibov [3], S.Usmonov [4] kabi olimlarning maqolalarida o'z aksini topgan bo'lsa, keyinchalik R.Shukurov[5], B.Isabekovlar[6] tomonidan ushbu masala nomzodlik dissertatsiyalarida tadqiq qilingan.

Leksik birliklar o'rtasidagi semantik qarama-qarshilikning yuzaga kelishida ularning sememalari emas, muayyan semalari asos bo'ladi va bunday semalar qarama-qarshiligi – antisemiya nafaqat bir turkum, balki turli turkumdagi so'zlar munosabatida ham mavjud. Shunga ko'ra, leksik birliklardagi semantik qarama-qarshilikni faqat antinomiya doirasidagina emas, balki undan tashqarida ham tekshirish maqsadga muvofiqdir [7] kabi antisemiya borasidagi Abdullayevaga tegishli ilmiy tahlillar ham tilshunosligimizdagi mazkur sohadagi yutuqlardan biri desak xato qilmagan bo'lamiz.

Deyarli barcha ishlarda leksik birliklarning mazmuniy qarama-qarshilik munosabati bir turkum doirasida olingan. Turkumlararo qarama-qarshilikka oid fikrlar, asosan, N.Millerning ilmiy qarashlarida uchraydi.

Qarama-qarshilik hodisasi tilshunoslikda, asosan, *antonimiya* termini bilan izohlanadi. "Antinomiya – mantiqan har biri isbotlanadigan ikki qonun, mulohaza yoki xulosa o'rtasidagi ziiddiyat" [8].

Darhaqiqat, til voqelikni bilish vositasidir. Baholash jarayoni ham tafakkur bilan bog'liq. Olamni o'rganish, uni o'zlashtirish va baholash o'z-o'zidan til birliklarida o'z ifodasini topadi. Antonim so'zlar mana shu til birliklaridan biri sifatida badiiy adabiyotda, publisistikada, va shuningdek, maqol va matallarda keng qo'llanadi.

Antonimlar, asosan, sifat, ravish va fe'l so'z turkumida ko'p uchraydi. Ot turkumiga oid so'zlarda ham antonimlar mavjud bo'lsa-da, ular o'z mohiyatiga ko'ra ot kabi predmetlik ma'nosiga ega emas. Ular ma'nosi asosida hamma vaqt belgi yoki harakat yotadi [9]. Predmetni nomlagani uchun konkret otlarda antinomiya kuzatilmaydi. Konkret otlar ichida tomon nomlari (sharq-g'arb, shimol-janub), fasl nomlarida, sutkaning qarama-qarshi tomonlarini ifodalovchi nomlarda (*kecha* va *kunduz*, *kun* va *tun*) antonimlik munosabatini ko'rish mumkin. Abstrakt otlarda esa antinomiya munosabati ancha yorqinroq kuzatiladi: *mehr-nafrat*, *shodlik-qayg'u*, *yaxshilik-yomonlik*, *tinchlik-urush*, *quvonch-tashvish*, *havas-hasad*, *do'stlik-dushmanlik*.

NATIJALAR

Tahlillar shuni ko'rsatadiki, antonimlik, asosan, abstrakt otlar tabiatida uchraydi. Abstrakt otlar o'rtasidagi ma'noviy ziddiyatlar talqini xalqimizning madaniyati, ma'naviyati, dunyoqarashi, e'tiborli jihati qadriyatlar tizimi bilan bog'liq. Zero, yaxshilik va yomonlik, yorug'lik va zulmat, adolat va haqsizlik, hayot va o'lim, rost va yolg'on, sog'lik va kasallik, do'stlik va dushmanlik, mehnatkashlik va dangasalik, boylik va kambag'allik, aql va ahmoqlik kabi qadriyatlar tizimi har bir xalq hayotining ajralmas qismiga aylangan.

Aql, farosat, topqirlik, chaqqonlik kabi fazilatlar insoniyat uchun azaldan qadriyatlarga aylanib ketgan hodisalar hisoblanadi. Bu tushunchalar xalq og'zaki ijodida ham, badiiy va publisistik adabiyotda ham o'z ifodasini topgan. *Uzoqdagi ovni ko'rib*, *Yaqindagi yovni ko'rmas bo'lma* maqolida ham farosat, aql bilan harakat qilish lozimligi antinomiya dan mohirona foydalanish orqali xalqona usulda aks ettirilgan.

Shuni unutmaslik lozimki, aksiologik baho insonning maqsadli faoliyati natijasida hosil bo'lib, u insonlar o'rtasidagi muloqot jarayonida voqelikka nisbatan bildirilayotgan faol munosabatning ifodasidir.

UZOQ-YAQIN tilda faol qo'llanadigan ravish antonim hisoblanadi. *Uzoq*, *olis*, *yiroq*, ba'zi shevalarda *iroq* tarzida ishlatiladi. Tuzilishi jihatidan *tub so'z- tub so'z* sxemasidan iborat; mustaqil bo'lib, antonim bo'lishi uchun kontekst shart emas; bir semantik zanjirga aloqador: *uzoq-yaqin (masofa)*, *uzoq-yaqin (qarindosh)* kabi; *olis*, *yiroq* singari o'z sinonimlariga ega; boshqa turkum yasalganda ham antonimligini saqlab qoladi: *yaqinlashmoq-uzoqlashmoq*; nutqimizda ham faol qo'llanadi; grammatik bir so'z turkumiga mansub.

Ma'lumki, antonim so'zlar ichida sifat va ravish so'z turkumidagi so'zlar miqdoran ko'pligi bilan ajralib turadi. *Uzoq-yaqin* antonim juftligi masofa ma'nolarini bildiruvchi ravish antonim hisoblanadi. Bu antonim juftlikda *o'rta* so'zi oraliq, neytral maqomga ega. Agar antonim juftlik ifodalagan ma'no o'rtasida oraliq hodisa mavjud bo'lsa, mazkur antinomiya munosabati darajalanish asosida shakllangan desak xato qilmagan bo'lamiz. Bu kabi antonimlar kontrar antonim deyiladi. Quyida antinomiya hosil qilgan sememalar tahliliga yuzlanamiz:

(*UZOQ I* ma'nosida *birpas* so'zi bilan antonim). *UZOQ II* "Katta masofa bilan ajralib turadigan yerda, juda narida joylashgan"-*YAQIN I* "Kichik masofa bilan ajralib turadigan yerda, shu o'rtada joylashgan" [10] ma'nolarida o'zaro zid munosabat anglashiladi.

UZOQ II-YAQIN I sxemasida "masofa" sema asosida antinomiya hosil bo'lgan. Leksemaning navbatdagi semantik strukturasida ma'no ko'chishi hodisasi vositasida bir qator sememalar paydo bo'lganini ko'rish mumkin.

UZOQ III-YAQIN II: *uzoq fursat-yaqin fursat* "vaqt" semasi, *UZOQ IV* "do'stlik, qarindoshlik, tanishlik jihatdan bog'lanish u qadar yaqin bo'lmagan, yaqin emas" - *YAQIN IV* "do'stona munosabatda bo'lgan, qadrdon, mehribon" sememalarida "munosabat" semasi, *UZOQ V* "bevosita aloqasi, munosabati yo'q" - *YAQIN V* "nimasi bilandir o'xshash yoki deyarli bir xil" "daxldorlik", "tegishlilik" semasi asosida (*ilmga yaqin odamlar, ilmdan uzoq odamlar*) ham o'zaro zid munosabatlarni nomlab kelyapti. *Uzoq qarindosh, ilmga yaqin odamlar, yaqin vaqt* kabi semantik qurshovlardagi antinomiya hosila ma'nolar hisobiga to'g'ri keladi.

Tilning epistemologik imkoniyati insonda aksiologik qarashlarning paydo bo'lishiga zamin yaratadi. Aksiosferaning shakllanishida esa til "qurol", "aslaha" vazifasini bajaradi. "Lisoniy struktura (qurilma) insonning voqelikni idrok etish qobiliyati va tajribasining shakllanishini ta'minlab, ijtimoiy ongga ta'sir o'tkazadi hamda shu yo'sinda insonning dunyoqarashi, voqelikni anglash qobiliyatini shakllantiradi" [11]. Voqelikni anglash qobiliyati va undan foydalanish jarayonida inson mental faoliyatining mahsuli - tajriba shakllanadi. Va bu o'z navbatida, qadriyatlar sistemasining tarkib topishida muhim ahamiyat kasb etadi.

Yaxshilik va yomonlik haqida qadimdan faylasuflar, shoir va yozuvchilar tomonidan izlanishlar olib borilgan. Dunyo yaxshilik va yomonlik ostida qurilgan moddiyat sifatida qaralgan. Maqollar ichida ham yaxshilik va yomonlik mazmunidagilar talaygina. Jumladan, *Yaxshi payqab gapirar, Yomon chayqab gapirar; Yaxshilikni unutma, yomonlikni ko'zda tutma; Yomon yashar, yaxshi qaqshar* kabi maqollarni misol qilishimiz mumkin.

Yuqorida ta’kidlaganimizdek, antinomiya hodisasi abstrakt nomlarda kuchliroq namoyon bo’ladi. Insoniyatning qadriyatlar tizimi ham, asosan, antinomiya hodisasini ifodalagan abstrakt leksemalarda tilda voqelanadi.

Yomon-yaxshi antonim juftligi “O‘zbek tili antonimlarining izohli lug‘ati” quyidagicha izohlangan: Yomon 1 – a’lo, Yomon 1- besh; Yomon 2 (salbiy sifat va xususiyatlarga ega bo’lgan, salbiy baholanadigan, talabga javob bermaydigan) – Yaxshi1 (ijobiy sifat va xususiyatlarga ega bo’lgan, ijobiy baholanadigan, talabga javob beradigan); Yomon 3 (*yomon maqsad*)- Yaxshi2 (*yaxshi maqsad*); Yomon 4 (*yomon hulq, yomon fe’l-atvor*) Yaxshi3 (*yaxshi hulq, yaxshi fe’l-atvor*) [10]. Antinomiya tub so‘zlarning o‘zaro zid ma’no anglatishi asosida yuzaga kelgan.

Yomon leksemasining semantik strukturasi:

1. Sifatsiz, sifati past: *yomon chit*.
2. Biror ishni eplay olmaydigan, o‘quvsiz, tajribasiz: *yomon xodim*.
3. Ahloqsiz, fe’l atvori yaramas; buzuq niyatli: *yomon kishi ekansiz-ku!*
4. Og‘ir, xatarli: *cholning ahvoli yomon*.
5. Ayb, gunoh: *ostonada turish yomon bo’ladi, qizim*.
6. Notinch, behalovat: *Bugun Ahmad juda yomon uxladi*.
7. Noxush, yoqimsiz; sovuq: *Yomon habarning qanoti yengil bo’ladi*.
8. Xavfli, xatarli; falokat keltiruvchi: *Oraga fitna solish yomon narsa*.
9. Salbiy, yoqimsiz, behosiyat; xunuk: *Doimiy asabbuzarliklar sog‘likka yomon ta’sir qiladi*.
10. Nosog‘lom, kasal; lanj: *Qiz bechora o‘zimni yomon his qilyapti*.
11. Ayyor, makkor, quv; ishbilarmon, epchil: *Opa yomon, bir narsaga kirishsa qo‘ymaydi*.
12. O‘quv ishlarida past ko‘rsatkich: *Maktabda yomon bahoga o‘qisang ham vijdoningni sotma*.
13. Qattiq, kuchli: *Yomon urushgani uchun bola uydin qochib ketdi* [12].

Shuningdek, *yomon gap* “so‘kish yoki odob doirasiga sig‘maydigan gap”, *yomon kun* “iztirobli, og‘ir kun” sememalari ham mavjud.

Yaxshi leksemasining semantik strukturasi:

1. Ijobiy sifatga ega bo’lgan, biror talabga to‘la javob beradigan, kishiga yoqadigan, ma’qul bo‘ladigan: *yaxshi kishi; yaxshi g‘oya; o‘zini yaxshi tutmoq; yaxshi g‘oya*.

2. Rozilik, ma’qullash ma’nosini bildiradi: *Yaxshi, hozir yetib boraman* [12].

Shuningdek, quyidagi misollar yaxshi leksemasining semantik strukturasi yana bir qator ma’nolarni qamrab olishini ko‘rsatadi: **Yaxshi** matolar ko‘p (sifatli –

normativ baho); *Bizga yaxshi* xodim kerak! (tajribali, uquvli - intellektual baho); *Yaxshi otga og‘irlik ko‘p, Yaxshi* xotinga – zo‘rlik (sodda, yuvosh - etik baho); *Yaxshi* xislat – go‘zal fazilat (yoqimli- estetik baho); *Yaxshi* kunlarni maza qilib eslayman! (baxtli kunlar – gedonistik (huzur-halovatga intilish) baho); *Gapning ozi yaxshi*, *Qizning* - nozi (foydali - pragmatik baho); *Go‘sh-t-yog‘ berma, yaxshi* til ber (xushmuomala – etik baho); *Tabassum sog‘likka yaxshi* ta’sir qiladi (ijobiy - pragmatik baho); *Bugundan o‘zimni yaxshi* his qilyapman (sog‘lom, tetik – normativ baho); *Ostonadan ayvon yaxshi*, *Vijdonsizdan hayvon yaxshi* (afzal - pragmatik baho); *Yaxshi* oshini yer, *Yomon* - boshini (axloqli, yaxshi niyatli – etik baho). Bu misollardan anglashiladiki, metafora, metoniya kabi ma’no ko‘chishlari inson uchun zarur hodisa-hodisalarning subyektiv idroki natijasida paydo bo‘ladi. Polisemantik jarayonlarda xalqning dunyoni ko‘rishdagi, uni nomlashdagi ijodkorligi namoyon bo‘ladi.

Demak, *Yomon I (sifatsiz) – Yaxshi I (sifatli); Yomon II (biror ishni eplay olmaydigan) - Yaxshi II (biror ishni eplay oladigan); Yomon III (axloqsiz, buzuvchi niyatli) - Yaxshi III (axloqli, yaxshi niyatli); Yomon IV (og‘ir, xatarli) - Yaxshi IV (yengil, xavfsiz); Yomon VI (notinch) - Yaxshi VI (tinch,); Yomon VII (noxush, yoqimsiz) - Yaxshi VII (yoqimli); Yomon IX (salbiy, yoqimsiz, behosiyat) - Yaxshi IX (ijobiy, yoqimli, hosiyatli); Yomon X (nosog‘lom, kasal) - Yaxshi X (sog‘lom); Yomon XI (ayyor, mug‘ombir) - Yaxshi XI (sodda, yuvosh)* kabi sxemalarda antinomiya hodisasi yuz bergan.

Yaxshi so‘zi psixolingvistik talqin qilinganda yaxshilik, yaxshilanmoq kabi so‘zlar bilan anglatayotgan tushuncha bilan bitta yadro atrofida birlashadi va “yomon” tushunchasiga nisbatan qaramaq-qarshilik hosil qiladi.

Ma’naviy-axloqiy aksiologemalar ichida ***dos‘tlik-dushmanlik*** aksiologik juftligi alohida o‘rin egallaydi. ***Dos‘tlik-dushmanlik*** munosabatlari nafaqat insonlar, balki butun borliqdagi o‘zaro aloqalarni ko‘rsatuvchi hodisadir. Uning tildagi ko‘rinishi, tilda voqelanishi ham ma’lum bir xalqning aksiosferasi, qolaversa dunyoqarashi, moddiy va ma’naviy olami bilan uzviy bog‘liq. *Ablah do‘st dushmandan yomon, Ne hiyla bilsa, ishlata oson, Burgut kuchi – oyog‘ida, Odamniki – do‘stlikda, Dushmanimning do‘sti – mening dushmanim, Dushmanimning dushmani - mening do‘stim; Jahl – dushman, aql – do‘st* kabi maqollarda qadriyatga aylangan holatlarni yoki uning aksini ko‘rish mumkin bo‘ladi.

Jahl – dushman, aql – do‘st

DOS‘T - DUSHMAN ot - antonim juftlik. Tarkib jihatdan *tub so‘z- tub so‘z*.

Dushman (forsha) leksemasining semantik strukturasi quyidagicha:

1. Dunyoqarashi, manfaatlari, xatti-harakatlari bir-biriga to'g'ri kelmaydigan, o'zaro g'anim, raqib sifatidagi tomonlarning har biri.

2. Urushda o'zaro biri ikkinchisi bilan jang qiluvchi, bir-biriga qarshi urush e'lon qilgan tomonlardan har biri.

3. Insonga va umuman biror narsaga zarar keltiruvchi kimsa, narsa, hodisa [13].

Do'st (forsha *shavqatli o'rtoq, yor, oshna, mahbub(a)*) leksemasining semantik strukturasi quyidagi sememalardan iborat:

1. Qarashlari, dili, ish faoliyati yaqin bo'lgan, axillik bilan bog'langan ikki yoki undan ortiq kishining har biri (dushman leksemasining birinchi ma'nosiga antonim);

2. Yaqin, tanish, oshna. Shuningdek, lug'atda leksemaning ko'chma ma'nolari *do'stingdan top, jon do'st, ish do'sti, mol do'sti* tarzida;

3. Murojaat qilish shakli.

4. Undov so'z sifatida izohlangan [13].

Ma'lumki, umumlashtirish gnoseologik jihatdan bilish shakllaridan biri sifatida e'tirof etiladi. *Do'st* leksemasining "insonga va umuman biror narsaga foyda keltiruvchi kimsa, narsa, hodisa" sifatidagi sememasi umumlashtirish asosida yuzaga chiqqan va *jahl – dushman, aql – do'st; ish do'sting – jon do'sting; davlating – do'sting* kabi maqollarda moddiylashgan. Ularda, asosan, leksemaning ko'chma ma'nosi ifodalangan bo'lib, *jahl-g'azablanish tuyg'usi – dushman, aql – insonning fikrlash qobiliyati – do'st* hodisa sifatida kishilarning o'zaro munosabatlarini nomlab kelyapti.

Mazkur antonim juftlikning semantik xususiyatlari haqida yana shularni qo'shimcha qilish mumkin: antonim bo'lishi uchun kontekst shart emas; bir semantik zanjirga aloqador: *do'st-dushman (inson)* kabi; o'z sinonimlariga ega; boshqa turkum yasalganda ham antonimligini saqlab qoladi: *do'stlashmoq- dushmanlashmoq*; nutqimizda ham faol qo'llanadi; o'z va ko'chma ma'nolarda ham ziddiyat hosil qiladi; grammatik bir so'z turkumiga mansub.

XULOSA

Maqollar tarkibidagi antonimlarning leksik-semantik, funksional-uslubiy xususiyatlarini o'rganish o'zbek xalqi madaniyati, urf-odat, an'analari, dunyoqarashi, milliy qadriyatlari haqida muhim ma'lumotlar berishi bilan ahamiyatli. Shuningdek, insoniyat uchun muhim hodisa va holatlardagi qarama-qarshiliklarni, kishilarning ichki dunyosidagi ziddiyatlarni nomlab kelishi bilan tilning aksiologik tomoni bilan uzviy bog'liqdir.

Maqollardagi antonimlar tahlili o‘zbek tili leksikologiyasi, semasiologiyasiga oid muhim xulosalar beradi. Antonim lug‘atini boyitishda manba vazifasini o‘taydi. Leksemalarning shakliy xususiyatlari, semantik taraqqiyotiga doir bilimlarni boyitadi. Novikov aytganidek: “Antonimik munosabat tilga singib ketgan”[14].

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